

PERFECT TRUST

PSAL. 37. 4.

*Cast both thy self and thine affairs
on God with perfect Trust:
And thou shalt see with patience
the effect both sure and just.*

The Question put by a Christian Friend to a Minister, was, *How Trust in God may be said to be perfect?*
The Ministers Answer, sent by Letter, was to this effect.

S I R,



Am well assured, that I can add nothing by way of Answer, concerning the Question proposed, to what you are already experimentally acquainted with; however, to satisfy your desire, and in regard God can make old things new unto us, by giving us a new taste and savour of them, I shall say something.

I must premise, that I remember not that Epithite of *Trust* any where expressly to occur in Scripture, onely in *Psalm 37. 5.* our *English* Meeter useth it. But however, the same thing we meet with in Scripture, though in other terms: For *perfect Trust* can import onely two things; 1. The *Truth* of it for kind, as a perfect man is a sincere and upright man; 2. The *Strength* of it for degree, and so it notes not absolute perfection, but an eminent and singular measure of that grace, above what many, or possibly most attain unto; and this the Scripture expresseth by *Trusting in the Lord with all the heart*, *Prov. 3. 5.* that is, truly and strongly. Such an eminent measure of this Grace, no doubt, had *Hezekiah*, in respect of which, as well as of other Graces, 'tis said of him, that *after him was none like him among all the Kings of Judah, nor any that went before him.* 2 *Kin. 18. 5.* But when all is done, the most perfect Trust attainable by us here, is mingled with much Distrust; which yet doth not deprive us of the benefit thereof, otherwise our condition were sad: *Though we believe not, God is faithfull,* 2 *T. m. 2. 13.* that is, though our Faith be weak, though it often fail, and be at a loss, as to the actings of it; yet being true, God is by promise obliged, and cannot deny himself: And so though we trust not, not so firmly, not so constantly as we should; yet where there is any measure of that grace in truth, God is faithfull: and yet it must be granted, that the greater measure of Faith and trust we can attain, the more we may expect from God. According to our faith (and so according to our trust) so be it unto you, is his language to us; we impair and lessen our Mercies by the weakness of our Faith and Trust, as *Barak* did, *Judg. 4. 9.* but an eminent Trust and strong Confidence in God, never fails of some eminent appearance of God for us, according to the proportion and measure of our reliance on him.

Now our Trust may be known to be right,

1. From its *Foundation*, which is some word or promise of God, *Psalm 119. 41.* and that rightly understood and applied, else it is a presumptuous confidence without warrant.
2. From the *Descriptions* of the nature of it, which is excellently represented unto us in variety of significant expressions: 'Tis described by *relying on the Lord*, 2 *Chron. 13. 18.* by *relying on him*, 2 *Chron. 14. 11.* by *staying our selves on him*, *Isa. 50. 11.* by *leaning on him*, *Cant. 8. 5.* by *casting our selves, our cares, our burdens on him*, *Psalm 55. 22.* 1 *Pet. 5. 7.* by *having our eyes on him*, 2 *Chron. 20. 12.* and all our expectations from him, *Psalm 62. 5.*
3. It may be known by the inseparable *Concomitants* of it, which are, 1. A *disclaiming and renouncing of all other props and supports*, *Prov. 3. 5.* *Hof. 14. 3.* *Psalm 20. 7.* *Psalm 2. 5. 6.* 2. *Frequent recourse* to him in every exigency. A man will be often running to a faithfull Friend in whom he trusteth, in reference to any business of importance; he shall be often consulted with, his assistance often implored, upon occasion of every emergent difficulty. So if God be our *strong Tower*, in every danger we will be *running into it for safety*, *Prov. 18. 10.* If our trust be in him, we will be addressing our selves to him, *be acknowledging him in all our ways*, *Prov. 3. 5.* *Committing our works and affairs to him*, *Psalm 37.* and *pouring out our hearts before him at all times*, *Psalm 62. 8.* 3. Trust in God is accompanied with a *Care to please him*: No prudent man will provoke him, on whom his trust and dependance is for any thing which he valueth; nor can he have any good ground of confidence in his help and assistance, whom by his daily affronts and miscarriages he makes his Enemy. *He that hath friends, must carry himself friendly*, *Prov. 18. 24.* and so must he that will have them for the future, or else in reason he cannot expect to have them long. Hence *trust in the Lord* and *doing good* are linked together, *Psalm 37. 3.* This will greatly strengthen our trust, *Prov. 14. 26.* and without this all our confidence is vain, *Jer. 7. 4, 5, &c.* 4. True trust in God is attended with the diligent use of such lawfull means as Gods providence offers. Thus *Paul* so trusts in Gods promise for saving himself and the rest in the ship, as he no way opposeth the use of such means, by which the Providence of God was to be served, *Act. 27.* Neglect of Means makes our Confidence no other then a presumptuous tempting of God. 5. True Trust in God is accompanied with a sense and bewailing of, and a *mourning under our Distrust*, together with a striving against it, and a stirring up our selves to hope in God. So *David*, *Psalm 42. 5.* *Why art thou cast down, why art thou disquieted, O my soul? Still hope in God, &c.* And the man in the Gospel, *Lord, I believe, help thou my unbelief.* So, Lord, I trust in thee, help thou my distrust. 6. 'Tis accompanied with a *sense of our unworthiness* of whatever favour or relief we are trusting in God for. So *Jacob*, *Gen. 32.* manifesting his trust in God by his recourse to him in his distress, acknowledged himself *unworthy of all the mercy and truth which God had formerly shewed him*, and consequently much more of that protection against *Esau*, which he further begged of him.
4. This holy Trust in God may be discerned by the *Effects* of it, which are such as these: 1. *It quiets the heart*, composeth the spirit, and frees it from distracting fears and cares, at least according to the measure of it, and at such times when the actings of it are not by temptations or otherwise obstructed. *Isa. 26. 3.* *Thou wilt keep him in perfect peace, &c.* 2. *It holds up the heart*, and keeps from sinking, yea, sometimes fills with joy and holy triumph, even when all outward means fail, *Hab. 3. 16, 17, 18.* *Though the fig-tree shall not blossom, &c. yet I will rejoice in the Lord, &c.* 3. *It enables and strengthens the soul to wait Gods season for Deliverance*, yea, though he should seem long to hold us in expectation. *Isa. 28. 16.* *He that believeth, and so he that trusteth in God with all his heart, will not make haste.* 4. *It effectually preserveth from making use of any unlawfull means.* He that trusteth in the Lord needs not do it, for he knoweth whom he hath trusted, even one who knows how to deliver, 2 *Pet. 2. 9.* and never fails those who trust in him, *Psalm 9. 10.* To reach forth the hand to take hold of any unwarrantable relief, were to renounce his trust in God; wherefore in this fence also, he that believeth or trusteth, will not make haste, as that place is likewise understood. 5. Sound Trust in God will make us *willing*, and in some measure enable us to *referr all to his good pleasure*, to give up all to his disposal, to put all our *all* into his hands. And thus much is implied in the phrase of *committing our way to him*, *Psalm 37. 5.* When we entirely trust a wise and faithfull man in any weighty business, we referr all to his Wisdom, Care, and Integrity. They who can thus trust God, do as it were engage him in point of Honour not to fail them: And indeed, it is impossible he should fail them, not onely on this account, but likewise upon another, to wit, that he himself hath caused them to trust in him, as the phrase of the Psalmist is, *Psalm 119. 49.* 1. *By Promises* to those who shall trust in him; 2. *By Commands* and peremptory charges laid on them to do it; 3. *By manifold Experiences* of his never failing their expectations formerly; and 4. *By most sweet and efficacious Encouragements* and drawings of his own Spirit, he hath induced them, and prevailed with them to trust in him: and after all this can he fail them, or betray them? The Philosophers good nature would not deliver the poor Bird to the Hawk, from which it had taken shelter under his Cloak, and yet he never allured the Bird into that refuge: God hath allured us to take Sanctuary under his Wing, and therefore Heaven and Earth can sooner pass away, then he fail us. How well also he takes it at our hands that we will trust in him, and the security he hath thereupon given us, that one excellent place, *Psalm 91. 14, 15, 16.* abundantly manifesteth.

H A B. 2. 4 ROM. 1. 17, &c. *The Just shall live by his Faith.*

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